

*Bible. New Testament. Appr
N*

A
L E T T E R
T O *L.*

Mr. *H A R W O O D*,

Wherein some of his

EVASIVE GLOSSES,
FALSE TRANSLATIONS,
AND
BLUNDERING CRITICISM,

In Support of the

A R I A N HERESY, ,

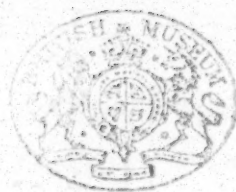
Contained in his

LIBERAL TRANSLATION
OF THE
N E W T E S T A M E N T,
Are POINTED OUT and CONFUTED.

L O N D O N :

Printed for J. and F. RIVINGTON, in St. Paul's
Church-yard, London; D. PRINCE, in Oxford;
and PALMER and BECKET, in Bristol.

MDCCLXVIII.



A

L E T T E R, &c.

S I R,

I MAKE no doubt but you will readily acknowledge, that, of the many Arts practised by the Clergy of *Rome*, ever indefatigable to strengthen their Policy, there are none in which they have shown more Cunning and Design, than in the many Corruptions they have given in their Editions of the Fathers, and other early Records of the Church: Nor has the sacred Code itself escaped their false Translations: *Fide Jacob moriens, says the Vulgate, singulos filiorum Joseph beneauxit: & adoravit fastigium virgæ ejus.* The original *Greek* says he worshipped upon or over (that is reclining

B

over,

over) the Top of his Staff: But here we have it that he worshipped the Top of his * Staff; and Tradition is ready at hand to tell us what Symbol it was he paid his Devotions to. Thus a Text, in itself extremely simple, is, by the Art of false Translation, made to countenance the Doctrine of Image-worship; and, by the same Dexterity of glossing, many other Passages are made to look towards *Rome*. But if this Art displays any Abilities, it proves, at the same time, that the Person who can be wilfully capable of it, is possessed of no more Honesty than a Sharper; with this only Difference, that what the one does in shuffling the Cards, the other will do in treating of the Principles of Religion.

BUT the Votaries of *Rome* are not the only People who have been mean enough to stoop to this uncandid Art: Your late Publication, which you call *A Liberal Translation of the New Testament*, affords many Instances of it, equally sinister in their

* A *French Translation of the New Testament*, printed at *Mons* in 1736, gives a further Improvement on the Vulgate: *C'est par la foy que Jacob mourant benit chacun des enfans de Joseph, & qu'il s'inclina profondement devant le bâton de commandement que portoit son fils.* What Metamorphosis is too difficult for false Translation?

their Tendency, and equally false in the Translation, with the one above cited from the Vulgate.

FIDELITY to the Meaning of his Author, has always been esteemed the indispensable Duty of a Translator; and you assert in the strongest manner, that you have given “ a fair and honest Version of “ the Divine Volume, unadulterated with “ human Systems, Creeds, Doctrines, and “ Modes of Faith.” To doubt your Sincerity were uncharitable; but if it appears that your Work is indeed most strangely adulterated with human System, and numberless Texts new modelled according to the *Arian* Heresy, that sometimes you give the most unwarrantable Paraphrase, and at other times suppress Words and Sentences, when you find it exceed your Power to model them to your Creed— If this appears, I say, though it were uncharitable to suspect your Sincerity, who can help lamenting the miserable Weakness of the human Mind, instanced in you, when blinded with Prejudice and Prepossession.

SORRY I am that you should have given occasion for this Reflection, but it is the

Reflection of Truth. The Examination of a few Passages will prove it.

IN our common Bibles, the sixth of the second Chapter of St. *Paul's* Epistle to the *Philippians* is thus translated: "Who (i. e. *Christ*) being in the Form of God, thought it no Robbery to be equal with God:" Which Words are the literal *English* of the Original, except the Word Robbery, which, as you justly observe, should have been Prize or Acquisition. But how opposite to this literal Translation is your's? "Who, though he was invested with the Splendors of an exalted celestial Spirit, yet esteemed not this glorious Form and Station as such a grand and valuable Acquisition." This Paraphrase, or—I know not what to call it, you was sensible required some Argument to support it, and accordingly you have accompanied it in a Note with the following curious Piece of Criticism. *Ἐν μορφῇ Θεοῦ*, you tell us, is, "in the Form of a God, of a divine Person;" and you add, that "Christ is never stiled *ὁ Θεός*, the supreme God, but only *Θεός*, a divine Person, and that *Origen* and *Eusebius* have remarked this Distinction, and for the same Purpose for which you here

" men-

"tion it." This, it may be allowed, has the Appearance of ingenious Criticism; but, before we admit the Validity of it, there are some things to be examined, on the Truth of which it must stand or fall.

IT is an established Rule that, to attain the true Import of any particular Word or Passage in an Author, we must enquire into the Ideas of his Age and Country on that Head. The *Greeks*, it is well known, had very grovelling and corrupt Ideas of the Divine Nature, and believed in an innumerable Multitude of Gods, to whom they not only ascribed almost every natural Imperfection, but also the vilest of Passions; hence we find that in the *Greek* Classics Θεῖος denotes no more than a *clever Fellow*: It is applied to the Stature of *Hector*, the villanous Cunning of *Ulysses*, the brutal Rage of *Achilles*, and even to *Penelope's* Sowherd. The Apostles, on the contrary, were educated in the greatest Abhorrence of Idolatry, and were inspired with the highest Ideas of the Divinity; therefore the Word Θεός must carry a very different Idea in their Writings. When we say in the Form of a Person or Thing, we must have an Idea of the Person or Thing alluded to:

The Apostle's Ideas, we may be very sure, presented no God to him but Jehovah; therefore in the Form of *a* God can never be his Language.

BUT supposing that μορφή Θεῶ, were translated in the Form of *a* God, let us see what the same Rule will make of the latter Part of the Verse: "Who being in the Form of a God, thought it no Acquisition to be equal to *a* God." Besides the Absurdity of this Expression, to be equal to *a* God is so ridiculously heathenish, so distant from the Apostle's Ideas, that it bears its Refutation in its own Forehead. And here we may observe an Instance of your Fidelity, where, in your Translation, the Sentence τὸ εἶναι ἴσα Θεῶ, to be equal to God, is entirely omitted *.

BUT to try this Matter further, we shall suppose that the Passage is doubtful; in which Case there is no surer Way,
and

* EQUALITY to God is expressly said to be the thing which Christ thought no Acquisition. Mr. H. it is true, retains the Word *Acquisition*, but, most shamefully false to his Author, he makes it the forementioned Station, that of an exalted celestial Spirit, which he esteemed no Acquisition. Therefore the Sentence τὸ εἶναι ἴσα Θεῶ, is not only entirely omitted, but the Apostle's Argument most absurdly inverted.

and none more commonly used, than to examine the similar Expressions that occur in the same Author: And with this only Difference, the Use of one synonymous Word for another, we find the same Expression three times in the Writings of the same Apostle; in two of which the prepositive Article before the Word Θεός is found, and which Texts you yourself, forgetting your Criticism, translate “Christ the Image of the Supreme*,” and, “the Image of the invisible Supreme †.” In the other Text ‡, where God the Father is expressly intended, the Apostle tells us that Christ is *χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*, the very Form, Type, or Character of his Person; and which, you again forgetting yourself, have translated “the fair Impression of the essential Form of the Divinity.” Can it now remain a Doubt in whose Form the Apostle meant to represent our blessed Saviour? Never was mathematical Demonstration more clear, and never was Criticism more absurd than that, which, while it must allow that three Texts expressly say that Christ is the Form or Image of the Supreme God, would yet reduce another to that heathenish and very moderate Expression,

B 4

* 2 Cor. iv. 4.

† Colos. i. 15.

‡ Heb. i. 3.

pression, “in the Form of a God.” But the Futility of it will still further appear in the following Considerations :

FIRST then, the prepositive Article *ὁ* must have the Force of an Adjective, implying Supremacy, otherwise the prefixing it to the Name of a Person cannot be the Criterion of denoting his Supremacy. That the Article *ὁ* bears no such Meaning, every School-boy knows.—Every Page of *Homer* will assure us, that there is often no *English* Word properly synonymous to it, more than to many Instances of the *French* *le* and *la*. Hence then your almost constantly giving the Adjective supreme as the *English* of it, whenever it suits your Purpose, is unwarrantable, and must appear very highly so when it is considered, that, by taking this Liberty, many Texts are new modelled, so as to give Countenance to a particular System.

SECONDLY, The Prefixion or Omision of the Article, unless it is uniformly regarded by the sacred Writers, can never be the Criterion which your Criticism would have it. That it is not uniformly regarded is a Fact, that will bear no Contest ;

test: The very Chapter that gave occasion to this Criticism affords three Instances, one of them even in the contested Verse *, where the Word Θεός, without the prepositive Article, can mean no other than God the Father.

THIRDLY, However ingenious the Remark of *Origen*, that ὁ Θεός is never applied to Christ, may appear, it is absolutely necessary that it be true; but with the Leave of *Origen*, and of a thousand such *Platonical* Modellers of Christianity, it is absolutely false: Nor am I concerned to account for what *Origen* was dreaming about, when he advanced this ingenious Nonsense.

IN *Acts* xx. 28. the Evangelist writes, Ποιμαίνειν τὴν ἐκκλησίαν τῷ Θεῷ ἣν περιέποιήσατο διὰ τῆς ἰδίας αἱματός; Which is literally, to pasture the Church of God, which he hath bought with his own Blood. Supposing an antient Historian had the following Sentence, *Tunc Romanus Dux Persia discessurus quam ad Issum subegit*: And should a Translator, to make Sense of it, render it, The Roman General being about to leave Persia, which

Alexander

* Viz., τὸ εἶναι ἴσα Θεῷ.

Alexander had conquered at the Battle of *Issus*, would not such Freedom with the Text be a Confession of its Absurdity? Yet such Freedom you have found necessary, to adapt the above Text to your System. “ Those Sheep, you say, which “ *Christ* hath purchased with his Blood;” thus giving a Nominative to *περιποιήσατο*, which is not in the Original, which is just affirming that the Evangelist wrote in the most incorrect Manner, in a Point too where a Mistake were Blasphemy. There is no Medium, the *ὁ Θεός* must either be applied to Christ, or the Text must be confessed to be grossly incorrect—But Distinctness and Elegance is the Characteristic of this Evangelist *.

THE Reply † of *Thomas* to our Lord, after his Resurrection, affords another Instance of *ὁ Θεός* being applied to our Saviour: *Καὶ εἶπεν αὐτῷ· ὁ Κύριός μου καὶ ὁ Θεός μου*. The Application here is as evident as Language can make it; *Thomas* said to him, My Lord and my God. But, of all

* ON another Occasion Mr. *H.* is pleased to say, “ *St. Luke* eminently distinguishes himself in these “ Verses, as an elegant *Greek* Writer. They vie in “ Propriety and Beauty of Diction, with the most celebrated Passages of the Classics both of *Greece* and *Rome*.”

† *St. John* xx. 28.

all your false Translations, there is something particularly glossing and evasive in the Version you have given of this. The Pronoun αὐτῷ, *to him*, you have suppressed, as also the Conjunction καὶ in the Sentence My Lord *and* my God; and thus, with the Addition of the Word *Amazement*, you have artfully reduced the Reply of *Thomas* to a mere unmeaning Exclamation: “*Thomas* cried out in Amazement, “My Lord! my God!” If you say this is not vague, it is yielding the Point against your own System: But however vague and unmeaning your Translation may be, that by no means affects the Original, where ὁ Θεὸς must be applied to our Saviour; in which evident Meaning of the Words the Sentence has the utmost Propriety, as containing a most pathetic Renunciation of the Apostle’s former Unbelief.

ANOTHER Instance of Christ being styled ὁ Θεός, is given us by the Apostle to the *Hebrews*: * Πρὸς δὲ τὸν υἱὸν. Ὁ Θρόνος ἔχει, ὁ Θεός, εἰς τὸν αἰῶνα τῶ αἰῶνος. And here the Words are so express, “But to “the Son, *he saith*, thy Throne, O God, “is for ever and ever;” that it has baffled

* Heb. i. 8.

fled all your Art to shape them to your Creed, otherwise than by suppressing the obnoxious \acute{o} $\Theta\epsilon\acute{o}\varsigma$, not even venturing on your favourite heathenish Acceptation of $\Theta\epsilon\acute{o}\varsigma$ in this Place.

THUS then, it has been proved to Demonstration, that, to reduce some Instances of $\Theta\epsilon\acute{o}\varsigma$ to the Idea it bears in a Greek Classic, is to suppose that the Apostles and the Pagans had the same Ideas of the Divinity, which is the grossest Absurdity imaginable *; that the Distinction between $\Theta\epsilon\acute{o}\varsigma$ and \acute{o} $\Theta\epsilon\acute{o}\varsigma$ is entirely unknown to the Apostles, the Word $\Theta\epsilon\acute{o}\varsigma$ without the prepositive Article being frequently

* YET such is Mr. H.'s professed Plan. Many Instances might be given of it: His Translation of *John* i. 1. is full to the Purpose: "Before the Origin of this "World existed the Logos, who was then with the "Supreme God, and was himself a divine Person." Supreme is here unwarrantably thrust in, to make a Distinction which is not in the Original, and $\Theta\epsilon\acute{o}\varsigma$ when applied to the Word is reduced to its heathenish Acceptation. Many have been the Attempts to criticise away and gloss over this Chapter of *John*: But there are some historical Facts which are the best Comment on these Critics. *Cerintus* and *Ebion*, two early Heretics, denied the Divinity of our Lord; *St. John*, if we may believe the concurrent Testimony of the most authentic Church History, at the Desire of the Church wrote his Gospel, to suppress this Herefy. What Justice then are on the Side of the Glosses and Translations, that would bring over *St. John* to the Party he wrote against?

quently applied to God the Father; and two Evangelists and one Apostle have applied it with the Article to our Saviour, to whom it is also frequently applied without it; and, that the Article itself is in Fact no Criterion of Supremacy: And thus the ingenious Criticism of *Origen*, when fairly examined, appears the most dreaming and blundering Whim that ever entered the Head of a Pedagogue. And hence we may fairly ask you, what Criterion you had to direct you, when to translate the same Word sometimes the Supreme God, and sometimes only a divine Person? Why truly none other than the *Arian* or *Socinian* Creed; your System told you when it must be so, and you have modelled your Translation accordingly.

As it was the necessary Purpose of the New Testament to represent our Saviour in his Character of Messiah, he in whom the Deity was reconciled to the World, therefore most of his own Discourses, and of *St. Paul's* Epistles, represent him in this Office, an Office of Humiliation and of one that serves; therefore the Father is greater than the Messiah. This and the Appointment to the Messiahship,
which

which was the Beginning of the Works of God, the Lamb slain from the Foundation of the World, give an obvious Meaning to some Texts of Scripture, which your Friends the *Arians* and *Socinians* would vainly set in direct Opposition to those which assert the Godhead of the Son. But if it was necessary that the New Testament should generally represent the Christ in his Office of Messiahship, it was no less necessary it should acquaint us who he was before, that * enabled and fitted him to undertake that Office: And the Scriptures afford us very ample Information on this Head. The Text which you, by your false Translation and blundering Criticism, would reduce to almost nothing at all, in its genuine Import tells us, That though he was in the Form of God, and thought it no Acquisition to be equal to God, yet submitted himself to all the Humiliation of the Messiah-

* NONE but God is the true Object of Worship: Jesus Christ claims it, and the Apostles gave it to him. This Mr. H. is obliged to acknowledge—but he attends it with a partial, unsufficient, evasive Reason: “ Because he was now made Universal Governor of all things.” See his last Chapter of *Luke*. None but God can be the Object of Reliance of the Heart for Forgiveness of Sins. Jesus Christ demands this Reliance in the strongest Manner, therefore the Divinity of his Sonship was necessary to be revealed.

Messiahship; and his *voluntary* assuming of that Office is always mentioned in such Terms as it were the grossest Absurdity to apply to a Being created, as you would have it, for that Purpose. If we ask the *Jewish* Rabbies, ere they were blinded with Prejudice against the Son of *Mary*, if we ask them of the expected Saviour,

————— *Optantibus ætas*
Auxilium adventumque Dei ——— VIRG.

They will tell us it was he who was to be born at *Bethlehem Ephratah*, whose Goings-forth have been of old *, from the Days of Eternity. But it is not the Design of these Pages to collect the many Texts that convey the same Idea; only a few more, with the vast Field which they open, shall be here considered.

IN the Song of *Moses*, according to the *Septuagint*, the God of *Israel* is introduced thus speaking of himself: “ I lift
 “ up my Hand to Heaven, and swear by
 “ my Right-hand, that I live for ever;” at the End of this Speech the inspired Writer adds, *Εὐφράνθητε ἔθνη αὐτῷ, καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι Θεῶν*. That
 is,

* Compare Matt. ii. 4, &c. with Micah v. 2.

is, “ Rejoice with him, O ye Heavens,
 “ and worship him, all ye Angels of
 “ God.” The latter Sentence of which
 is *literally* cited by the Apostle to the *He-*
brews, and expressly applied to Christ.
 “ And when he again bringeth (*or in-*
 “ *roduceth*) the First-begotten into the
 “ World, he saith—Worship him all ye
 “ Angels of God.” The *Septuagint* both
 affords us the Sentence exactly as the A-
 postle cites it, and by the Apostrophe to
 the Heavens gives an Explanation of what
 he calls introducing the First-begotten,
 neither of which are to be found in our
 common Bible: Which Copy is the best
 is foreign to the present Question; it is
 enough that it is evident, that what is
 here said of the ever-living God of *Israel*,
 is by the Apostle applied to the Messiah.
 In the cii. *Psalms* are the following sublime
 Expressions: “ Of old thou hast laid the
 “ Foundation of the Earth, and the Hea-
 “ vens are the Work of thy Hands:
 “ They shall perish, but thou shalt en-
 “ dure: Yea, all of them shall wax old
 “ like a Garment, and as a Vesture thou
 “ shalt change them; but thou art the
 “ same, and thy Years shall have no
 “ End.” All which the Apostle cites at
 Length

Length from the *Septuagint*, and expressly applies to the Son: And thus by explaining that otherwise-unintelligible Passage, that the *Jews* tempted Christ in the Wilderness, he presents us with a Messiah who was the Divine Being that talked with *Moses*, and was the Conductor of the *Jewish* Oeconomy.

In your Translation of the above Address, *Σὺ κατ' ἀρχὰς, κύριε*,—"And thou, Lord, &c." you have for once given an honest Version; but accompanied with a Note the most poorly evasive. "These Words" (*viz.* And thou, Lord, &c.) you tell us, "the Apostle accommodates to our Lord Jesus Christ, whom the Deity employed in the Formation of the World." If this Sentence means, as it seems to do, that *Lord* is here *accommodated* to our Saviour in Reference to the Phrase *Our Lord*, it is most completely contemptible. However, to *accommodate* a Title to a Person that does not belong to him, is an odd Way of writing: For Example, what sort of a Writer should we think that Author who would, by way of *Accommodation*, ascribe the Architecture of *St. Paul's* to one of the Workmen whom *Wren* employed

ployed in that Building? And further, were that Author to use such *Accommodation* in an Argument, defining who and what that Labourer was, were he not most completely ridiculous? Yet such an absurd Writer as this does your *critical* Note represent the Apostle; for, if it has any Meaning at all, it is, that this Passage is not *literally* applicable to Christ, which is a flat Contradiction, not only to the plain Words, but to the whole Train of Argument used by the Apostle, whose Point in view, and which he follows extremely close, is to prove to the *Hebrews*, from their own Scriptures, what and who the Messiah was.

THAT good Men are often called in Scripture the Children and the * Sons of God, and that all intellectual Beings whatever may, in one Sense, be said to be his Offspring, is undeniable: But there is nothing

* MILTON puts some Lines to this Purpose in the Mouth of the Devil himself:

————— That I might learn
In what Degree or Meaning thou art call'd
The Son of God, which bears no single Sense:
The Son of God I also am, or was;
And if I was, I am; Relation stands;
All Men are Sons of God; yet thee I thought
In some Respect far higher so declar'd.

Par. Regained.

thing more evident, than that the whole Tenor of Scripture represents the Sonship of the Messiah as peculiar to himself. In both Old and New Testament he is constantly represented as Heir by Right of Geniture, not by Adoption; begotten, the first-begotten, and the only-begotten Heir of all things, visible and invisible: Essentially distinct from all the celestial Spirits, for to which of them says the Apostle (*Heb. i. 5.*) did God ever say at any time, Thou art my Son, this Day I have BEGOTTEN Thee? And hence the Messiah is always mentioned as a Son of the same Nature with his Father. The human Nature of a Son is equal to that of his Father: And perfectly analagous to this is that Equality to God, which the Apostle tells us the Messiah thought no Acquisition. That the *Jews* had the same Ideas of the Sonship of the Christ, and that our Saviour claimed such Sonship, is certain. The *Jews* sought to kill him, St. *John* tells us, * because he said God was his

* St. *John* v. 18. and x. 33. Mr. H.'s Translation of these Verses is extremely curious. In the first, the Apostle narrates the Facts on which the *Jews* took occasion to accuse our Saviour, "because he had not only broken the Sabbath, but said also, that God was his Father (and then he proceeds to tell us what that implied) making himself equal with God." He said also,

his Father, making himself equal with
God; that is, making himself the *literal*

Son

also, is not spoke by the *Jews*, but is the plain Affirmation of the Apostle: What then shall we think of our *pious* Author, who puts this Addition of his own into the Apostle's Mouth, "because he not only infringed the sacred Duties of the Sabbath, but had the impious Arrogance to call the Supreme Being his Father, and to place himself upon a Level with the Deity." St. *John* says our Saviour *broke* the Sabbath, that is, the *Jewish* Method of keeping it; but to make the Apostle assert that our Saviour had infringed the *sacred Duties* of that Day, is only to be matched by his making him likewise assert, that it was *impious Arrogance* in Christ to call the Supreme Being his Father. In the other Verse the *Jews* reply to Christ, "For a good Work we stone thee not, but for Blasphemy, because that thou being a Man, makest thyself God." That the *Jews* accused Christ of claiming Divinity, was too much for Mr. *H.* to acknowledge, and therefore he translates the latter Part of the Verse, "impious Arrogance, that you, a vain Mortal, should assert yourself to be a God;"—that is, an *Apollo*, or who you will of the heathenish Tribe.—It is amazing Mr. *H.* could not perceive how contrary the Notion of Christ's making himself a God was to the Ideas of the *Jews*, who believed only in one God; but if it was such impious Arrogance to place himself on a Level with the Deity, why did not Christ convince the *Jews* that he did not mean so? Mr. *H.* indeed, endeavours to make *his* Translation look that Way, but in a bungling Manner. According to St. *John*, our Saviour did not abate one Jot of what Mr. *H.* calls impious Arrogance, of calling the Supreme Being his Father: He told them that of himself, that is as a Man, in the Light which they viewed him, he could do nothing—that it was his Father wrought in him: He then tells them of his Power as Messiah, that he would raise the Dead and judge the World—that all Men should give the same Honour to the Son as to the Father—an Affirmation

Son of the Divine Nature. But did our Saviour ever endeavour to refute this Idea

C 3

of

sertion in the Ears of a *Jew* the most distant from an Apology, and afterwards asserts his Divinity and eternal Union with the Father—"I and the Father are one," and "the Father is in me and I in him." This was the fullest Adherence to his former Assertion, that God was *literally* his Father, and accordingly the *Jews* took up Stones to kill him. Compare St. *John* v. and x. On the contrary, Mr. *H.* turns the whole of our Saviour's Reply into an Apology for what he calls *impious Arrogance*; makes him ask the *Jews* why they should be angry at *his assuming the Title* of the Son of God—and that the Union they thought blasphemous consisted only in his and the Deity's being engaged in the same Purpose, "to effect this great Design, I and the Deity are united together," is the Version he gives of *John* x. 30. "I and the Father are one." From this excellent Apology, one would think the *Jews* must certainly have acquitted him of Blasphemy; but some Verses of the Original come in the Way, which tell us the *Jews* were more and more exasperated; Mr. *H.*'s own Translation of which shews that they were very insensible of the Gloss he has given our Saviour's Words.—Exactly similar to translating our Saviour's asserting his Union with the Father, by being *united* in prosecuting the same Design, is Mr. *H.*'s Version of *Col.* ii. 9. "Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς" that is, "In him (Christ) dwelleth literally (or bodily) all the Fulness of DEITY." Christ is mentioned immediately before, and the Apostle adds ἐν αὐτῷ, in him: But Mr. *H.* says, "In *this Scheme* (*viz.* Christianity) all the Plenitude of Divinity is collectively combined." What the Apostle says of a Person, and assures us is literal or bodily, is here shifted off to a Scheme, and the Divinity applied to that must be merely metaphorical and figurative. What may not such Latitude of Translation do? At this Rate, one may make the Scriptures to prove even the Truth of the *Koran*.

of the *Jews*? So far from it, he confirmed them in it. When the High-priest adjured him to tell him, Art thou the Christ the Son of God? which in the Mouth of a Rabbi of that Age expressly means, Art thou the Christ, the Person whom the Prophecies call the begotten Son of God, whose Goings-forth have been from the Days of Eternity (*Mic. v. 2.*) and equal to God in the divine Nature? (see *John v. 18.* and *x. 33.*) To this our Saviour replies in the *Jewish* Affirmative, *Σὺ εἶπας*. It is as thou hast said; and alludes to the Prophecy of *Daniel* (*Dan. vii. 13, 14.*) and the *cxth Psalm*, both distinguished Predictions of the Greatness of the Messiah. The High-priest on this rends his Cloaths, (*Matt. xxvi. 65.*) and exclaims, He has spoken Blasphemy! what farther need have we of Witnesses? Now, if they did not esteem the Sonship of the Christ as different from that of all other Beings, partaking as a Son of the Essence of the Deity, where were the Blasphemy? The Inference is evident; Christ was crucified for asserting his Divinity. I do not remember to have seen the Argument drawn from the Opinion of the *Jews* urged before, though it is of the greatest Consequence; for of however little Importance
their

their Opinion may be when considered merely as their own Idea, it receives the greatest Weight when we find our Saviour not only agreeing to it, but his claiming the Sonship of the Christ according to their own Ideas of it, the only Accusation on which they could condemn him: And in this View the Ideas of the *Jews*, as to the Sonship of the Messiah, become completely decisive. Yet all this incontestible Evidence, you, Sir, are vain enough to think to overturn. Only-begotten, you tell us, in a Note on the first of *John*, means no more than the Object of one's fondest Affections, such as an *only* Child is; and you add, " This Term is applied to Christ, to shew us how elevated and distinguished his Station was amongst the Orders of celestial Spirits." Thus, according to you, he is only a mere *Gabriel*, and his Sonship has no literal Truth in it, but is only another curious *Accommodation* of Titles, and which you, by way of doing Justice to the Apostle, would lay aside, translating what he wrote, The Only-begotten of the Father, by, " this most illustrious Favourite of Heaven," which is such unmeaning Bombast, that I am almost ashamed to be so serious as to bring an

Argument against it. However, I cannot help observing that your Assertion, that the Sonship of Christ has no *literal Truth* in it, but signifies only a distinguished Favourite, not only contradicts the Ideas the *Jews* had of the Messiah's Sonship, for claiming which our Lord was crucified, but it also renders the Apostle's Argument (*Heb. i. &c.*) most poorly fallacious, a mere Imposition on Common-sense, that would convey an Idea of the most essential Distinction between the Saviour and all the Orders of celestial Spirits, when, as you would have it, there was only a fortuitous one, such as is between one Man and another. Add to all this, the sending the Son of God to take our Nature upon him, is always mentioned as the highest possible Exertion of the Love of the Deity towards his Creatures: But to send a mere *Gabriel* to relieve Millions of others that were *equally* his Creatures, deserves no such Admiration as his *giving* for us the Son of his own Nature is always mentioned with.

IN the first Chapter of *Colossians* the Apostle styles Christ, Πρωτότοκος πάσης κτίσεως which our Translators have rendered, "The First-born of every Creature."

ture." But you have given it, "The very *first* Being the Deity formed," with what Justice we are now to examine.

IN Controversy it is absolutely necessary that the Translation be closely exact; that it be such as supposes no Absurdity in the divine Original, and it must be perfectly agreeable to the Context: All which three Criteria are wanting in your Translation of the above Sentence. In the first Place, so far from being exact, it is quite another thing. How would a *Greek* Statuary have laughed at the Ignorance of a Stranger, who, talking of his Children and his Statues, applied the Term Πρωτόπλαστος to his Children, or Πρωτότοκος to his Workmanship. Yet such an absurd Stranger to the *Greek* do you appear: For, to vindicate your Version, it is absolutely necessary that the Original should have been Πρωτόπλαστος, the *First-formed*; but, instead of this, we find one of the Titles of the Messiah Πρωτότοκος, The First-begotten. Perhaps you will say, that you have given it *First-formed*, because Christ is here ranked with Creatures, who are all made or formed; but this supposes an Absurdity in

in the Original; for, if Christ is there ranked with Creatures, begotten must also be applied to them; but begotten of God is never applied in Scripture to the Creation of things out of nothing, though it is applied to the Operations of the Spirit, which in the Gospel are called the New-birth. Thus you have given a very false Translation of Πρωτότοκος; and the only Reason which I can discover for your venturing it, supposes the very same Absurdity in the Original, which you would shun in your Translation: But how the same Phrase is to be understood in a similar Passage, is of the greatest Importance; and the same Apostle affords us the Instance. In his Epistle to the *Romans* he calls Christ, Πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, the First-begotten among many Brethren: And can it be thought that Christ is here included with those he had redeemed, that he had been lost in Sin as they were? Yet the same Reason that would confound him with the Creatures mentioned in the one Sentence, must include him among the redeemed Sinners in the other; a Conclusion subversive of the whole Scheme of Revelation. To such Absurdities would your Translation reduce the Original. And, thirdly, it offers the grossest Violence

Violence to the Context. Ἐν αὐτῷ ἐκτίσθη τὰ πάντα—Words cannot be more express—ALL things were by him created. And that the subtle-disputing *Grecians*, to whom he was writing, might make no Exceptions, the Apostle labours to exclude the Possibility of it. “All created things,” says he, “that are in Heaven and in Earth, “visible and invisible, whether Thrones “or Dominions, (that is, the most exalted “celestial Spirits who hold Thrones or “Dominions,) Principalities and Powers, “all were created by him.” And he still further adds, Καὶ αὐτός ἐστι πρὸ πάντων, &c. “And he is BEFORE all,” (that is, all *created* things, for the Participle is understood through all the Sentence) “and “by him all things consist, are supported “in Existence.” Now to vindicate your Translation, “the First-formed,” the Context ought to have been, “By him “were all *other* things created:” But the Apostle says no such thing; and, had he meant to say so, it is inconceivable he should have neglected the Word *other*, in an Argument that, as he has wrote it, proves the absolute Exclusion of such Word. What then shall we think of your Translation, where you have dared to supply the Word *other*? But even this
you

you have outdone: The Sentence which is expressly and literally, "He is BEFORE
 " all *created* things," you have translated, no, you have not translated it at all, you have given in Place of it, " This exalted
 " Person is the *first* of all *created* Beings." This Presumption is truly amazing.—
 Could you indeed imagine this would pass with the Intelligent? An illiterate Auditory may, perhaps, be imposed on, and may take your Version for the Rule of Faith; but be assured the Public will look down on your false Translations with the Contempt they deserve.

THUS then the three Criteria, absolutely necessary in Controversy, are all wanting in your Translation of Πρωτόκοπος πάσης κτίσεως *. It is so far from being literal, it is quite another thing; it supposes Absurdities in the Original, and offers the grossest Violence to the Context.—But though you have blundered so wide, the Words contain no Mystery, and

* Κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Preach the Gospel to every Creature, St. Mark xvi. 15. See also Col. i. 23. These and several other Parts of the New Testament prove that the Phrase, every Creature, in the apostolic Writings, is a mere *Je ne sçai quoi*, that is not to be viewed with philological Strictness, but is only expressive of what is without Restriction or Exception.

and are extremely easy. First-begotten, with the *Jews*, always conveyed the Idea of Pre-eminence; the Apostles wrote in the *Hebrew* Idiom, in which every Title is metaphorical: Hence then First-begotten, taken metaphorically, (though still, according to the Genius of Scripture, with Reference to that Title of the Messiah,) will give us the true and obvious Meaning of the Text, which with the Context runs thus: “ Christ is the
 “ Lord (the Head or Prince) of every
 “ Creature (of all Nature;) FOR by him
 “ were all created that are in Heaven and
 “ in Earth, visible and invisible, whether
 “ Thrones, or Dominions, or Principali-
 “ ties, or Powers: All were created by
 “ him, and for him: And he is BEFORE
 “ all things, and by him all things continue
 “ in Existence.” And thus every critical Embarrassment evanishes; and, reducing an obvious Metaphor to its genuine Meaning, the Words of the Apostle, as it is required in Controversy, are literally translated *.

THUS

* THERE is another Text which Mr. H. by his Translation of it, seems to think corroborates his Version of the one we have now examined. In *Rev. iii. 14.* Christ is styled ἡ ἀρχὴ τῆς κτίσεως τῆ θεοῦ the *seeming* literal *English* of which is, “ The Beginning of the Creation
 “ of

THUS, Sir, have been pointed out and
 confuted some of your evasive Glosses,
 false

“ of God :” But which Mr. *H.* has rendered, “ The
 “ very first Being whom the Deity called into Exist-
 “ ence.” Some Divines have applied this Text to the
 human Soul of Christ ; but though Mr. *H.* cannot re-
 fute this Solution, for he cannot tell us when his own,
 much less when the human Soul of the Messiah was
 created, we shall set this aside, and endeavour to find
 the real Meaning of the Words. It is Christ himself
 that speaks to the Apostle in Vision, in which, at sundry
 times, he styles himself by above twenty different Phrases ;
 what these are, is of Importance to enquire. “ I am
 “ Alpha and Omega, the Beginning and the Ending,
 “ saith the Lord, who is, was, and is to come, the
 “ Almighty. (*Rev.* i. 8.) I am the First and the
 “ Last, he that liveth and was dead, and behold I live
 “ for evermore (ver. 17.) He that overcometh—I will
 “ be his God ;” (*xxi.* 7.) with Expressions similar to
 this often repeated : On all which, our Saviour’s Me-
 thod of quoting the Old Testament will throw new
 Light. He alludes to, or just mentions the Passage re-
 lating to himself, and leaves the obvious Conclusion to
 his Audience. Thus whenever he calls himself the Son
 of Man, he alludes to *Dan.* vii. 13. “ All Authority
 “ is given to him (*John* v. 27.) because he is the Son
 “ of Man,” is quite unintelligible without such Re-
 ference. The *Jewish* Manner of Quotation was by re-
 peating the first Sentence. Our Saviour’s Exclamation
 on the Cross, “ My God, my God, why hast thou
 “ forsaken me !” is not only expressive of his Agony,
 but is also a forcible Appeal to the *Jewish* Rabbies for
 the Truth of his Messiahship, by referring them to the
*xxiii*d *Psal*m, which contains the most circumstantial
 Prophecy of the Pains and Indignities he was then suf-
 fering. And thus when he calls himself “ The Be-
 “ ginning and the End, the First and the Last,” it is
 challenging to himself the sublime Manner in which the
 Almighty speaks in *Isa.* xlv. 6. lxviii. 12. Hence
 then the whole Tenor of what Christ says of himself in
 the

false Translations, and blundering Criticisms: Your principal Fortresses are here selected, and have been proved, like the Structure of the foolish Builder, to be founded on the Sand, and, like his, have tumbled down as soon as attacked.—Some, though the principal I say, have been selected; to detect them all would require a large Volume, so numerous are they; for so far from the Simplicity of an honest Version is your's, that every Page of it

the *Apocalypse*, is asserting his Eternity, and that he had visited us in the Flesh. Can the Meaning then of one Sentence be in Contradiction to so many clear Assertions? It had need to be very express if it is: But, so far from being such, the obvious Meaning of it is quite agreeable to the other Titles assumed by the Divine Speaker. ὁ Θεός, in the *Hebrew* Idiom, often signifies *great, glorious, or immense*; and several Parts of the New Testament must be thus translated. “These things saith the Amen,” begins the Sentence, and is an evident Allusion to his creating the Worlds; it is just the same as to say, Thus saith the Fiat, the effective creative Word; and as the Amen is here a Personification, most certainly ὁ ἀρχὴ is so too, the Verb λέγει, *saith*, being expressly understood to it. “These things saith the Beginning;” and, as a Personification, it is the same as Beginner, or Author, but much more elegant, and a nearer Reference to those Texts where the Almighty is called the Beginning and Ending.—Hence then the true Meaning of the Verse is thus: “These things saith the Amen, the effective Word, the Oracle of Veracity, the Author of the immense Creation;” and thus it will be found an evident Allusion to the several other Parts of Scripture, and to the Writings of this same Apostle, where the Creation is ascribed to the Son of God.

it discovers the most ardent Attention and unwearied Endeavour to model the sacred Records to your Creed.—Your Attention to this is indeed amazing, descending sometimes to false Translation, where it can only imply a Tendency to your System.—The Apostle says, “ The Revelation of Jesus Christ, which God gave him to shew his Servants.” What but the most eager Desire and Fox-like Cunning could have thought of a Corruption here? Yet you have done it. “ The Revelation, you say, of Jesus Christ, which the Deity *permitted* him to exhibit.” Did ever ἐδωκεν signify *permitted*? You know it does not. Numberless Corruptions similar to this, but almost beneath Criticism, are in your *liberal* Version. The Fidelity of a Translator, you tell us, ought to supersede all the tedious Explications of Commentators.—And could you indeed imagine that your Fidelity would supersede the Necessity of Examination? Alas, how blunders the Man who is blinded with Prejudice! It has always been the Custom of Heretics, and is the certain Sign of a bad Cause, when its Abettors are obliged to fortify themselves in the Cobweb Refuge of false Translations, and paltry Evasions.

The

The Rod of *Moses*, when it was turned into a Serpent, underwent not a more total Change than numberless Places of your Translation are different from, and contrary to, the divine Original: And when I consider that these Perversions are *cunningly devised*, in Opposition to a Doctrine against which we are assured that the Gates of Hell shall never prevail *, your solemn Appeal to the Supreme Being for the Integrity of your Version, leaves me shocked and amazed, and at a loss how to account for the Operations of your Mind.

D

IT

* How absurd are the Pretensions of the Papacy, that would tell us the Christian Church is founded on *St. Peter*! *Peter* had received that Name about the Time of his being first called; *Jesus*, a little before his Passion, asked him who he thought he was; he answered, "Thou art the Christ, the Son of the living God." (And what that Sonship was in the *Jewish* Ideas, and according to the Prophecies, we have already seen :) To this *Jesus* answered, "Ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτην τὴν πέτραν, &c." "As thou art (named) a Stone, so on *this Rock*, (*the Confession you have now made*,) will I build my Church, and the Gates of Hell shall never prevail against it." Πέτρος does not signify a Rock, as πέτρα does, but only a Stone; therefore, besides the Absurdity of it, it is ungrammatical to say, that ταύτην τὴν πέτραν, *this Rock*, is personally applied to *St. Peter*, who was not invested with his apostolical Powers till after this was pronounced. By the *Jewish* Ideas of the Messiah, I do not mean those found in the *Talmud* and *Targums*, or the Writings of *Maimonides* and *Kimchi*, which were later than our Saviour's Days, but I mean those Ideas which the New Testament informs us the *Jews* then had,

IT is a never-failing Argument with the *Arians*, and all the motley Followers of *Cerintbus* and *Ebion*, that the catholic Creed is unintelligible; and they always appeal with great Triumph to Reason. A Defence of the *Nicene*, or any Creed, is not the Design of these Pages; however, it is not foreign to their Purpose to enquire, in what Degree Reason herself will claim being a Judge in these Matters.

THE most certain Principles of Reason pronounce the following Data: To be above Reason and to be contrary to it, are most essentially distinct: What is contrary to Reason, can never be required by Heaven as an Article of Faith; what is above Reason, that is, where the Subject in its own Nature is necessarily beyond the limited Powers of the human Understanding, may; and every Objection to it on that Account is frivolous and absurd, Reason herself assuring us that there are many things above her Reach, the Truth of which she must nevertheless acknowledge.

IT is impossible for our confined Ideas to comprehend the Modus of the Existence

ence of the Deity. The Union of the God-head and Manhood in the Person of the Saviour, is acknowledged a Mystery; but if we ought not to believe it because *our* Reason cannot explain it, the same Argument will oblige us to deny our own Existence; for the Union of Thought and Matter is as much above the Powers of our limited Reason to explain, as the greatest Mystery whatever. That the Son of God partakes of the divine Nature in a Manner perfectly analogous to the Equality of Nature between Father and Son, no Man in his Senses will say is contrary to Reason; for he must first explain the Modus of the Existence of the Deity; and if this is revealed of the Son in holy Writ, (where, if Words have any Meaning, it is revealed in the most certain Manner,) such Revelation being above the Power of Reason to explain, is so far from being an Argument against the Truth of it, that Reason herself expressly declares, that she is only Judge whether it is taught in holy Writ, and not of the Modus of the thing itself. Hence then the Objection against the catholic Creed, that it is incomprehensible, is only confirming it; and the *Socinian's* confident Appeals to Reason only prove, that he

himself very widely mistakes both the Subject and the Limits of the Faculty appealed to.

THAT Man who cannot see the Necessity of a Revelation, betrays the most pitiable Ignorance; he is either totally ignorant of, or has never weighed, the History of Mankind, and the Researches of Philosophy. What the human Understanding could do had its fullest Trial: *Chaldea* and *Arabia* were assisted with the Rays of oral Revelation; *Egypt* borrowed its Wisdom from *Chaldea*, *Greece* from *Egypt*, and *Rome* from *Greece*. Men of the greatest Abilities sprung up in every Country; but what is the Result of all? *Cicero's* Treatise *De Natura Deorum*, may fairly be said to be the ultimate Effort of the human Mind, unassisted, in Matters of Religion. But how groveling are the Ideas we find there of our Duty to the Supreme Being or our Neighbour! How poor the Motives, how wretchedly incomplete the Morals! The *Stoic*, 'tis true, argues warmly for Immortality, but the Author rests himself in the gloomy Shades of *Epicureanism*. The one he talks of as a pleasant Dream, a thing he could wish for; the other as what he expects,

pects, and is persuaded is the wretched Period of Humanity. Of consequence, Revelation must acquaint us with things that mere Reason could not discover; and shall its doing this very thing be an Argument against it? So far from it, that the Discovery it makes of the Son of God and his Propitiation, things that mere Reason could never have thought of, becomes a characteristical Mark of a divine Revelation.

BUT if Reason assures us that some Parts of a divine Revelation must, as such, be above her Powers (for there was no Necessity to reveal in a supernatural Manner what she herself could discover) what is contrary to Reason, that is, what implies a Contradiction in things of which she is judge, can never be required by the Author of our Being as an Article of Faith. Yet this your System requires: For, while you would strip Revelation of one of its principal Characteristics, would measure what it tells us of the Deity by the short Line of your Ideas, there is no wonder that you have produced an heterogeneous Monster, as contrary to Reason as to the plain Words of Scripture.

ALL the Systems of Philosophy that ever the restless Wit of Man invented, could never supply the Wants of the human Heart, but leave it gloomy, unsatisfied, and uncertain, in the Hour of Distress and of Death. It is the Glory of Revelation, that every anxious Want that is felt in the Breast of Man, finds in it the Supply adapted to its Nature: He that made the Heart, having adapted his Religion to it. When the Mind is awakened from the State of Indifference, it seeks Refuge somewhere; human Notions are at hand, and offer their Assistance; many stop here, and content themselves with an Uncertainty and natural Hope, such as the merest Heathens may and have enjoyed. But of the Heart that goes further, and would rest itself in the Refuge that Revelation offers, I will without Hesitation affirm, that every Feeling of it refuses to repose itself on the forgiving Bounty, Compassion, and Care of the most exalted created Being—it is only in the Saviour-God it can find a joyful Reliance—any thing short of this is not adapted to its Wishes, and insufficient for what the human Soul requires: And it is this only which distinguishes Christianity from a mere System of Ethics, and pre-
serves

serves it from dwindling down to, and evaporating in, the Uncertainties of Philosophy. Thus, then, *Socinianism* is as ill adapted to the Feelings and Wants of the human Heart, as even the Apathy of *Stoicism*; and, therefore, it is contrary to Reason to suppose it the Religion of him that made the Heart.

THERE is another remarkable Deficiency in your System. The Objections which have been made against the Atonement of vicarious Punishment, weighed in the Balance with the Deity and Sonship of the great Representative of human Nature, appear lighter than Vanity; but, weighed with such a *Christianity* as you teach, would make it kick the Beam. Therefore, to suppose that your deficient System is divine, is again contrary to Reason.

MANY other Proofs to this Effect may be brought, but I shall only mention one other. Many of the Attributes of Deity ascribed in holy Writ to our Saviour, you have not been able to avoid; every one of these affords an Argument against your Creed; but, as I know it is the old Method of the *Arians* and *Socinians*

cinians to ascribe these to Inspiration, I shall not enter into the long Examination of what Inspiration is, the many Instances of which in the Old and New Testament, afford sufficient Criteria to convince us that it was something very different which actuated the Son of God. A Particular that Inspiration can never account for, shall therefore be here examined.

THAT there cannot be two Infinite Beings, seems reasonable to conclude. The catholic Doctrine * affirms the most perfect

* FROM what *Plato* says of the Power, Understanding, and Will of the Deity, some have gone so far as to say he had an Idea of the Trinity: But certain it is, that the *Platonists* talked of the Supreme Λόγος, or Reason, as the Eternal Emanation of the Divinity. This they borrowed from the *Persian* and *Egyptian* Mythology, of the filial God *Mythras*, or *Orus*, the Deliverer from, and finally the Expeller of Evil; and, as the *British* Druids had the same Notions, they can only be accounted for by early and patriarchal Tradition. However unguarded some Expressions of some of the Fathers may be, they agree unanimously in representing the Son, or Λόγος, as begotten of the Father by eternal Emanation, and partaking of his Infinity. *Milton's* Lines,

Hail, holy Light! Offspring of Heav'n first-born,
Or of th' eternal, co-eternal Beam —

are in the genuine Spirit of *Justin Martyr*, and the other Christian Writers who lived within about an hundred Years of the Crucifixion. *Origen* in many Places expresses himself to the same Purpose, and also affirmed the Co-essentiality of the Son. *Socrat. Hist. E. l. vi. c. 13. & Decret. S. Nic. con. Hæres. Arrian. T. i. p. 277.* —

And

perfect Unity in the Trinity; and submits to what God has been pleased to reveal to us of the Modus of his own Existence. —Your Creed, on the other Hand, presents us two infinite Beings, without any Unity of Godhead; therefore it is highly unreasonable. And one of these omnipresent, omnipotent, infinite Beings, (for we shall soon find you ascribing all these Attributes to him,) you tell us is a finite Creature. Here is such a Contradiction in Points that Reason is judge of, that she must pronounce it the most blasphemous Nonsense and Absurdity. —That your Creed contains this, did I say? No, Sir, I ask your Pardon; like the Deists, I suppose, your Creed is not very fixed; but your *liberal* Translation of the New Testament contains these blasphemous Absurdities. The Text beginning at *Colossians* i. 15. you have thus rendered, “ This illustrious Personage is the Image of the
“ in-

And Infinity of Presence and Wisdom is in the plainest Manner ascribed to the Son, as also that the Father is the Fountain of Godhead to him, in the following Passage from *Origen*; Ὁ γὰρ ἐν ἐκάστῳ λόγῳ τῶν λογικῶν τῶν τὸν λόγον ἔχει πρὸς τὸν ἐν ἀρχῇ λόγον πρὸς τὴν θεὸν ὄντα λόγον θεόν, ὃν ὁ Θεὸς λόγος πρὸς τὸν θεόν. Ὡς γὰρ αὐτοθεός, καὶ ἀληθινὸς Θεὸς ὁ πατὴρ πρὸς εἰκόνα, καὶ εἰκόνας τῆς εἰκόνος (διὰ καὶ κατ’ εἰκόνα λέγονται εἶναι οἱ ἀνθρώποι, καὶ εἰκόνας) ὅπως ὁ αὐτὸς λόγος πρὸς τὸν ἐν ἐκάστῳ λόγον ἀμφότερα γὰρ πηγῆς ἔχει χώραν, ὁ πατὴρ θεότητος, ὁ δὲ υἱός, λόγος. Com. in Joan.

“ invifible Supreme, the very *firft* Being
 “ the Deity formed: For by him were
 “ *all other* things created that are in Hea-
 “ ven, and that are upon Earth, the vi-
 “ fible and the invifible, whether Sove-
 “ reignties, or Dominions, or Govern-
 “ ments, or Dignities, all things were
 “ called into Exiftence by his creative
 “ Power, and to acknowledge Subjection
 “ to him. And this exalted Perfon is
 “ the firft of all created Beings, and by
 “ him are all things maintained in Ex-
 “ iftence.” Thus, Sir, in the plaineft
 Manner, you have afcribed the Infinity
 and omniprefent fupporting Power of the
 Creator, things which cannot be by In-
 fpiration, to one whom twice in the fame
 Paragraph (but contrary to the Original) you
 have affirmed to be himfelf a mere Creature.
 If this is not contrary to Reason, a Con-
 tradiction in Terms, and the moft blasphe-
 mous Abfurdity, there is nothing that can
 be fuch: To fuch fine Purpose would you
 model the Scripture Account of the Son
 of God, by your own Prejudices *.

THAT

* BESIDES what Abfurdities may be charged on Mr.
H.'s Syftem, it may not be improper to enquire into the
 State of the Controverfy during the Council of *Nice*,
 and to fee on which Side Reason will rank herfelf.
 The Catholic Party held that the Son was begotten, be-
 fore

THAT *Socinianism* has a natural Tendency to Deism, has been often proved ;
and

fore all Ages, of the Essence of the Father, by ineffable Generation, or Emanation, and ineffable Communication of every Virtue ; that such his Existence was eternal, and the Unity of Godhead most perfect. These they supported by the plainest Inferences from Scripture. To give one Example : That the Son is the Word, Reason, or Wisdom of God, the Scriptures assure us ; that it is impossible that God could ever have existed without his Λόγος, or Wisdom, therefore the Λόγος is eternal ; or, *Of th' eternal, co-eternal Beam*, is the Argument used by *Alexander*, then Patriarch of *Alexandria*. Now I will be bold to say, that Reason, on finding the Scriptures to be properly attested as coming from God, will, with sacred Awe and Adoration, submit to what the Deity has been pleased to reveal to us of his own Existence ; and finding that an eternal, uncreated Saviour, is such as the Wishes and Wants of the human Heart require, she will be absorbed in Admiration and Gratitude. On the other Hand, the *Arians* affirmed that there was a Time when the Son, or Λόγος, did not exist ; that he was created out of nothing, not partaking or begotten of the Essence of the Father ; and, though they often new-modelled their Creed, and allowed him the Name of Θεός, (God) they would never consent that he was ὁμοούσιος, co-essential, thus denying all Unity of Godhead : Yet they acknowledged the Infinity and Omnipresence of the Son, in his creating and supporting the Worlds. See *Socrates*, *Sozomen*, *Theodoret*, and other Writers of that Period. Here then is the monstrous Doctrine of Two Infinite Beings, without any Unity of Godhead ! A Position the most shocking to Reason ! For the very Basis of the *Arian* Heresy is, to deny the ineffable Emanation and Co-essentiality of the Son ; a Doctrine which, while it places the Catholic Creed above Reason, (as the Modus of the Existence of the Deity must be) saves it from being contrary to it, the horrid Blunder into which the *Arians* have fallen.

and there is a striking Parallel between the *Socinian* and the Deistical Writers : There is no fixed or consistent Creed to be gathered from the Writings of any two of either Party. No two of the Deistical Writers are agreed on the Principles and Obligations of Morality—One is quite an Enthusiast for the Beauty of Virtue, but tells us it is quite independent of Religion. Another tells us that Virtue and Vice are merely artificial ; so that, in fact, there is no Difference between the worst and the best Action. Another preaches up a fatal Necessity, and that every thing is quite right ; if you are in Misery of whatever Kind, with a broken Leg, or shipwrecked on a Desert, he assures you it is for the Good of the Whole, and therefore you have no Right to complain. Such are the Tenets of the most celebrated Deistical Writers, who have appeared during the last and the present Age. And, in like Manner, no two Deniers of Christ's Divinity agree together ; nor is it possible they should : Every one is for modelling the Messiah by his own Ideas, and these are widely different. *Socinus*, aware of the *Arian* Absurdity of two infinite Beings without Co-essentiality, denies that the Son created the Worlds, or that he existed before

before he was born of the Virgin: But to this your own Translation of the New Testament gives the Lie in numberless Places.—Some are for allowing him Divinity, but not Deity, thus making a Distinction between Words that have the same Meaning: And you have given us a whole Bundle of Absurdities about him, terminating in this great one, that he is an infinite omnipresent Creature. From all this, the Tendency from *Socinianism* to Deism is obvious. If we are once brought to view the Redeemer of the World as a mere *Gabriel*, an exalted celestial Spirit, our own Mind is left at Liberty to measure his Greatness: The Terms of, This most illustrious Personage, and, This distinguished Favourite of Heaven, are modelled to what Idea one's Humour pleases; and by and by the Saviour is reduced to a mere *Socrates*.

AND if thus, in some Points, the *Socinian* resembles the Deist, there are others in which his Wisdom is exactly the same with that of the Atheist. You express the utmost Contempt of unintelligible Creeds, for such as are above Reason; yet you have produced the most monstrous self-contradictory one, directly
contrary

contrary to Reason. In like Manner the Atheist, because he cannot explain, what it is impossible for him to comprehend, the Manner how an Almighty Being, of infinite Wisdom, made the World, he will therefore believe the most impossible Absurdity, that it was made by mere Chance. Can human Nature exhibit a more deplorable Spectacle than the *Cartesian* Atheist, forming his absurd Systems of the Universe, founded on Ignorance and Error, yet lost in the Admiration of his own Wisdom, and denying the Hand of his God? Yes, even more deplorable is the wretched Blindness and Obstinacy of *that Socinian*, who can sit smiling over his own unfair Additions and Suppressions, who can satisfy his own Heart with his blundering Glosses and false Translations, embracing these tawdry Shadows instead of the divine Truth, which, vaunting of his Reason, he scornfully spurns from him.

THERE is only one Circumstance more which I cannot forbear taking Notice of, before I close this Letter. You have poured forth the most illiberal Invektive against the Translation of the New Testament now in use. Your Design was, you tell

tell us, “ to purify its sacred Streams
 “ from those corrupt Admixtures by
 “ which it was industriously suited to the
 “ *false Taste* of the Monarch, and of the
 “ Age in which it was translated :” And
 elsewhere you inform us, that “ in this
 “ Undertaking *Castalio* * was *your* Pre-
 “ cedent and Pattern ;” and that “ you
 “ have attempted in *English*, what *Cas-*
 “ *talio* executed in *Latin*.” That the
 common Version was corrupted was ne-
 cessary for *you* to say, because either it or
 your’s is most scandalously so almost in
 every Page.—That the Odium falls on
 your’s, has been proved to Demonstra-
 tion ; and it is well known to the Learn-
 ed, that the Version in Use is most ad-
 mirably literal, and therefore honest.
 The false Taste with which you reproach
 it, and the Elegance you boast of in your
 own Title-page, would afford ample Field
 for the Humour of a *Scriblerius* ; but I
 shall content myself with a very few Spe-
 cimens of *your* Elegance, expressing, in
 the first Place, my Astonishment at your
pretending to have followed *Castellio*. The
 original *Greek* is not more different from
 your

* Mr. H.’s not knowing how to spell *Castellio*’s Name, is but an odd Proof of his Acquaintance with that Writer.

your Version, than *Castellio's* is: He was too much of a Gentleman and a Scholar, to dream of imposing on the World by false Translation. Every Text that has been examined in these Pages, as you will find by comparing them, *Castellio* has honestly translated; of Consequence, they are exactly according to the Sense of the *English* Version you affect to despise, and directly contrary to your's.

SUPPORTED by *Longinus* and *Quintilian*, I need not be afraid to risque the Definition of Elegance; that it consists in a manly Plainness, that equally avoids all Meanness of Expression, and every thing affected and turgid; where the Words are forcible, yet their Introduction so natural, that the Whole has the Appearance of the utmost Simplicity.

THAT our *English* New Testament is extremely literal, is saying much in its Favour: The Solemnity of the Subject makes foreign Ornament altogether preposterous, and the Rule of Faith ought to be literally given.—If in some Places the Phraseology has acquired the venerable Air of Antiquity, that also is proper to the Solemnity of the Subject, and will
never

never be an Objection with those who can relish the true Beauties of our Language: Now, with these Considerations of the Nature of the Subject fairly weighed, the Version you affect to despise will be found to come very near the above Definition of Elegance.

BUT how opposite to this is your Translation. Every Page of it exhibits the strangest *Admixture* of the meanest chit-chat * Expressions, and the most turgid; the Words formed from the *Latin*, that uncouth Mark of Pedantry, are innumerable; the familiar Phrases, *the abovementioned, the preceding, and the following*, in many Places give your Version more the Air of a News-paper †, than of the Gospel. If a sick or a blind Man

E is

* In *Mark* xii. 38. he makes our Saviour say, "be ever cautious of being *duped* by the Scribes;" and in *John* xvii. 12. he makes him call *Judas* "a depraved and incorrigible Creature." A thousand such low Expressions might be added from this *elegant* Translation of the New Testament.

† DURING the late War, I remember the *Brussels Gazette* told us, that the King of *Prussia* did not place any sanguine Confidence in the Fidelity of the *Russian* Troops, that were marching to his Assistance. I could not but smile to find almost the same Words in Mr. H.'s Version of *John* ii. 24. "Jesus, however, did not repose any sanguine Confidence in their Fidelity to him." This is in the true dull Stile of political Sagacity. Mr. H. has given many other Instances of it.

is mentioned, you usually give it, *the Wretch*. But to come to Particulars. The Expressions of a Mob are always short, their Demand is blunt and rustic, and not quaint Bombast: Agreeably to this, the Evangelist says, the Mob exclaimed, “ Away with him, and release “ us *Barabbas*.” But what a curious unnatural *Admixture* of Bombast and Chit-chit have you given in your Version of this short Sentence? “ *Drag him away,* “ *drag him away, and oblige us with the* “ *Release of Barabbas.*” The elegant *Castellio* thus translates the 21st Verse of the xxvth of *Matthew*, “ Et Dominus: “ Recte, inquit ei, serve bone & fidelis: “ Ego te, qui in paucis fidelis fueris, multis præficiam: Ingredere in Domini tui “ voluptatem.” In the same Spirit with this our Translators have rendered it, “ His Lord said unto him, Well done, “ thou good and faithful Servant, thou “ hast been faithful over a few things, I “ will make thee Ruler over many things: “ Enter thou into the Joy of thy Lord.” But what a strange bombastical Rant have you made of it: “ His Lord, highly “ elated, cried out in Transport—Ami- “ able Conduct! Consummate Excellence!—Your faithful Conduct merits the

the highest Applause—Enter into the
 “ most transcendent Happiness it is in my
 “ Power to bestow.” It is remarkable
 too, that in the Midst of this Froth of
 Words, you have entirely omitted the
 beautiful Contrast of Faithfulness over a
 few things being rewarded with Authority
 over many:—An Omission that sufficiently
 proves a very *false Taste* in Composition.
 But the following Parable will exhibit a
 fuller Specimen of your Stile and Manner,
 and of your Ideas of Elegance. The fami-
 liar and vulgar Expressions shall be distin-
 guished by *Italics*, the turgid and half-
 unmeaning Bombast by *Roman Capitals*;
 and what is also Bombast, but joined with
 all the quaint mincing Affectation of chim-
 ing Cadence, by *Italic Capitals*.

“ *With a view to this Subject*, he (our
 “ Saviour, you tell us) recited *the fol-*
 “ *lowing Fable*. It happened that the
 “ IMMENSE ESTATES of *an opulent Gen-*
 “ *tleman* one Year proved *uncommonly fer-*
 “ *tile*, and yielded him an EXCEEDING
 “ RICH and *plentiful Crop*. HIS HEART
 “ EXULTED when he viewed THE WAV-
 “ ING GOLDEN HARVEST—and, as he
 “ looked over the WIDE-EXTENDED
 “ *Prospect*, he said to himself—*What*
 E 2 *shall*

“ *shall I do with it all! Where shall*
 “ *reposit it!—I have no Place capable of*
 “ *containing Half this IMMENSE CROP*
 “ *After some Time spent in anxious De-*
 “ *liberations, he cried out in a sudden*
 “ *TRANSPORT—I am determined im-*
 “ *mediately to pull down my Barns, and*
 “ *I will erect GRAND AND MAGNIFI-*
 “ *CENT STOREHOUSES, where I will*
 “ *amass all this copious and AMAZING*
 “ *Produce of my Fields. When I have*
 “ *piled it all up, I will then say to my Soul,*
 “ *HAPPY SOUL, ‘DISTINGUISHED*
 “ *IS THY FELICITY,’ thou hast IM-*
 “ *MENSE TREASURES, from which thou*
 “ *wilt derive PURE and permanent Bliss,*
 “ *FOR A LONG, LONG SERIES*
 “ *OF MANY DISTANT HAPPY*
 “ *YEARS.—COME, INDULGE*
 “ *THY SOFT ENVIED REPOSE*
 “ *—FEAST ON THE MOST DE-*
 “ *LICIOUS VIANDS—TASTE*
 “ *THE MOST EXQUISITE LI-*
 “ *QUORS—and traverse a Circle of*
 “ *every Amusement and Joy **.

HORACE'S

* How superior is the common Translation to this!
 I cannot forbear transcribing it. “ And he spake a
 “ Parable unto them, saying, The Ground of a cer-
 “ tain rich Man brought forth plentifully; and he
 “ thought within himself, saying, What shall I do,
 “ because I have no Room where to bestow my Fruits.
 And

HORACE's Character of the Style of a bad Writer,

*Migret in obscuras humili sermone tabernas,
Aut, dum vitat humum, nubes & inania captet;*

was never better exemplified than in this Specimen of your Abilities.—But your Translation of our Saviour's Prayer in the Garden is even more intolerable.

THE Agony of Jesus in the Garden is represented, in the sacred Volume, as the deepest and most awful. The Language of one in such Condition is concise, unaffected, yet most expressive: Accordingly, in the Original, and in our common Translation, we find it such.

* “ Then saith he unto them, My Soul is
“ exceeding sorrowful, even unto Death :

“ Tarry

“ And he said, This will I do, I will pull down my
“ Barns, and build greater; and there will I bestow all
“ my Fruits and my Goods. And I will say to my
“ Soul, Soul, thou hast much Goods laid up for many
“ Years, take thine Ease, eat, drink, and be merry.”

In the same elegant Simplicity *Castellio* has translated it, which I shall likewise transcribe, to shew in what Manner Mr. *H.* has followed him. “ Tum ejus hujusmodi similitudinem dixit: Quidam dives homo, cum ejus fundas abunde extulisset, sic secum ipse cogitabat: Quid agam, cum non habeam quo meas fruges congeram. Hoc agam, inquit, Horrea mea diruam, & majora construam, eoque omnes meos proventus & bona, congeram; atque ita animæ meæ dicam, Anima, habes multa bona, in multos annos condita, requiesce, comede, bibe, indulge voluptati.” *Luka* xii. * *Matt.* xxvi. 38

“ Tarry ye here, and watch with me.
 “ And he went a little further, and fell
 “ on his Face, and prayed, saying, O
 “ my Father, if it be possible, let this
 “ Cup pass from me: Nevertheless, not
 “ as I will, but as thou wilt.” Here the
 Language has the utmost Simplicity and
 Energy, and is solemn as the Scene it re-
 presents to our Ideas. But how unnatu-
 rally verbose and affected is your Transla-
 tion? “ He then said to them,—My Soul
 “ is overwhelmed in a *Flood* of the *most*
 “ oppressive Grief, and is *ready* to expire,
 “ *by reason of* the *excruciating* Anguish
 “ I now sustain.”—(How unfeeling and
 dull is this *chit-chat* Verbosity!) “ Do
 “ stay here,”—(How modernly polite is
 this *Do*!) “ and *sit up* with me.—Hav-
 “ ing said this, he advanced a few Steps
 “ from them—prostrated himself on the
 “ Ground, and uttered this Prayer:—O
 “ merciful God! suffer not the *impending*
 “ Storm to *break over my Head—but I*
 “ *check myself*—Not my Will, but thine
 “ be done.”—Besides the intolerable Dul-
 ness of this Phrase *, “ but I check my-
 “ self,” you have given us the Metaphor
 of

* Mr. H. seems very fond of this Phrase, “ but I
 “ check myself,” having also given it in one of St.
 Paul's Epistles.

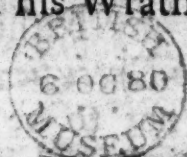
of a Storm breaking over one's Head,
 which, being so often hacknied, is ill
 suited to the Dignity of the Speaker:
 Nor could any thing but the worst *Taste*
 have rejected the Metaphor which our
 Saviour did use, calling his Affliction a
 Cup of a bitter Potion, which he came
 into the World to drink. It is, indeed,
 amazing that any Man who ever read a
 few Pages of the Classics, which you seem
 to have done, should have *so false* a *Taste*.
 Yet you have not once blundered into such
 unhappy Paraphrase—in your Version of
 St *Luke* you have not bettered it. “ Mer-
 “ ciful Father! O that thou wouldst not
 “ suffer the dreadful Storm to break over
 “ my Head—but *I check myself*—Not
 “ my Will, but thine be done.” And
 your Version of St. *Mark* is still worse.
 “ He then advanced a little Way from
 “ them, and prostrated himself upon the
 “ Ground, and earnestly begged of God
 “ that the impending Miseries might be
 “ removed. The Words he fervently
 “ uttered were these—(were they in-
 “ deed?) O my Father, thy Power is
 “ *equal to the Execution* of every thing—
 “ suffer me not to be *involved* in these
 “ *horrid* Sufferings—*But I check myself*
 “ —and with *Composure* resign myself
 “ *entirely*

"*entirely* to thy Will." This, indeed, is the dull *Bathos* of the most unfeeling Composure: But, in Truth, the whole of these Paraphrases have so much of the Air of ludicrous Parody and Burlesque, that I almost think I have been guilty of Profanity in transcribing them.

THUS, Sir, I am now confident that the Reader has as contemptible an Idea of your Taste and Elegance, as he must have of your false Translations: But, before I bid you adieu, I have to assure you

Homo sum: humani nihil à me alienum puto.
Vel me monere hoc ——— Ter. Heaut.

that I feel for the miserable Weakness of Human Nature (instanced in you) when blinded with Prejudice and Prepossession: And that it is the sincere Wish of my Heart, that you would renounce the tawdry meretricious Shadows you have embraced, and kiss the Son, lest you perish before him when his Wrath is kindled,



F I N I S.

deed,
feeling
whole
f the
ique,
ty of

that
Idea
nuff
be-
ure

of
en
n:
ny
v-
a-
h

